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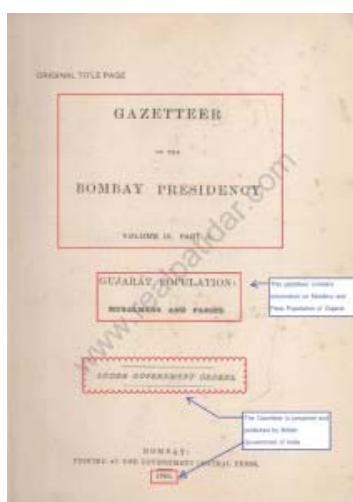
Series 43 -Gazetteer of Bombay Presidency -Vol IX -Part II -Year 1899 / બોમ્બે પ્રેસિડેન્સી ગેઝેટીયર -વર્ષ ૧૮૯૯ - ખંડ ૯ -ભાગ ૨ - Real Patidar

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॥ જય લક્ષ્મીનારાયણ ॥ ॥ જય સનાતન ધર્મ ॥
॥ Jay Laxminarayan ॥ ॥ Jay Sanatan Dharm ॥



Gazetteer of Bombay Presidency -Vol IX -Part II -Year 1899

Under the British rule, in the year 1899, a Gazetteer of the Bombay Presidency was released. This book has excellent compilation of information about Muslims of Gujarat. અંગ્રેજ સરદારના રાજ્યમાં, વર્ષ ૧૮૯૯માં, બોમ્બે પ્રેસિડેન્સી ગેઝેટીયર બહાર પાડવામાં આવી. આ પુસ્તકમાં ગુજરાતના મુસલમાનો પર બહુ સારી માહિતીનો સંગ્રહ જોવા મળે છે.

Amongst the several muslim castes and tribes mentioned in the book, the most noteworthy and relevant castes are the “**Khojahs**”, “**Matia Kanbis**” and “**Momnas**”. તે પુસ્તકમાં જણાવેલ ઘણા બધા મુસ્લિમ જાતિ પ્રજાતિઓ વચ્ચે “ખોજા”, “મતિયા કાબી” અને “મોમના” જાતિઓની જાણકારી આપણી માટે નોંધ કરવા લાયક જાતિઓ છે.

Section 1 – “Khojah”: The Khojah section clearly mentions that Khoja follow Nizari Ismaili religion and Pirana Satpanth religion is a off shoot of Khojah’s Satpanth religion. Both religions are largely one and the same religion. It also clearly mentions that Imam Shah Bawa converted many Hindus to Muslim religion. realpatidar.com

વિભાગ ૧ – “ખોજા”: આ વિભાગમાં ખોજાઓ નીઝારી ઈસ્માઈલી ધર્મ પળે છે અને પીરાણા સતપંથ ધર્મ આ ખોજામાં થી છુટા પડીને ઉભો કરેલ ધર્મ છે. બન્ને ખોજા અંદ પીરાણા સતપંથ ધાર્મિક રીતે લગભગ એક સરખો ધર્મ પાળે છે. અહીં એમ પણ જાણવામાં આવ્યું છે કે ઈમામ શાહ બાવાએ ઘણા બધા હિંદુઓને મુસલમાન બનાવ્યા છે.

Some of the important points worth noting in this section are;
આ વિભાગમાં નોંધ કરવા લાયક મુખ્ય મુદ્દાઓ આ પ્રમાણે છે;

1. There are Gupti communities (who hide their real identity) in Khojahs (& thus in Pirana Satpanth).
ખોજાઓ (અને પીરાણા સતપંથીઓ) માં ગુપ્તી સંપ્રદાય (કે લોકો પોતાની સાચી ઓળખ છુપાવતા હોય) છે.
2. Pir Sadruddin started the concept of “Khanahs”.
પીર સદરુદ્દીનએ “ખાના”ઓની પ્રથા શુરુ કરી.
3. Ali is presented as Lord Vishnu’s 10th avatar.
અલીને વિષ્ણુનો ૧૦મો અવતાર તરીકે જાહેર કરવામાં આવ્યો.
4. The last of Imams, Imam Mahdi is “Nishkalanki Narayan”.
ઈમામોનો છેલ્લો ઈમામ એટલે ઈમામ મહદી “નિષ્કલંકી નારાયણ” છે.
5. Imam Shah founded a new sect (Pirana Satpanth) which was very similar to Khojah faith.
ખોજોના ધર્મના જેવોજ એક નવા ધર્મ (પીરાણા સતપંથ) ની શુરુઆત ઈમામ શાહે કરી.
6. Khojahs recite Das Avatar.
ખોજાઓ દસ અવતારને મને છે.
7. See how Pavai is prepared.
“પાવળ” કેવી રીતે બનાવામાં આવતું.
8. Ghat-Pat pooja is followed by Khojas.
ખોજાઓ ઘટ-પાત પૂજા વિધિ કરે છે.

Section 2 – “Matia Kanbi”: Matia Kanbis are generally Leva Patidars who follow Imam Shah.

વિભાગ ૨ – “મતિયા કણબી”: ઈમામ શાહને માનનાર લેવા પાટીદાર લોકોને મતિયા કણબી તરીકે ઓળખવામાં આવે છે.

Some of the important points worth nothing in this section are;
આ વિભાગમાં નોંધ કરવા લાયક મુખ્ય મુદ્દાઓ આ પ્રમાણે છે;

1. Story behind how Imam Shah converted a group of Pilgrim on their way to Banaras.
બનારસની યાત્રાએ જતા યાત્રાળુઓને ઈમામ શાહએ કેવી રીતે વટલાવ્યા તેની વાર્તા.
2. Imam Shah converted number of Hindus who entered Islam under his guidance.
ઈમામ શાહે ઘણા હિંદુઓને મુસલમાન બનાવ્યા.
3. The followers of Pirana Satpanth are looked upon as source of revenue for Saiyyeds.
પીરાણા સતપંથના અનુયાયીઓને આવકના સ્રોતના રૂપે સૈય્યદો જોતા હોય છે.
4. Momnas, i.e, followers of Pirana Satpanth physically remain in their Hindu Castes but follow Muslim religion.
મોમનાઓ એટલે પીરાણા સતપંથના અનુયાયીઓ તેમની હિંદુ જ્ઞાતિમાં રહે છે પણ મુસ્લિમ ધર્મ પાળે છે.

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Section 3 – “Momnas”: Momnas are descendants of Hindus, converted to Shia Islam chiefly by Imam Shah.

ઈમમ શાહ દ્વારા, હિંદુઓ લોકો જેમને શિયા મુસલમાન બનાવામાં આવ્યા છે, તેવોને મોમના કહેવામાં આવ્યા છે. તેમના પૂર્વજો હિંદુ છે.

Some of the important points worth nothing in this section are;
આ વિભાગમાં નોંધ કરવા લાયક મુખ્ય મુદ્દાઓ આ પ્રમાણે છે;

1. Momnas dress like Hindus.
મોમનાઓનો પહેરવાસ હિંદુઓના જેવો હોય છે.
2. Story behind how Imam Shah converted people with the help of story of bringing rain during famine.
દુષ્કાળના સમયમાં વરસાદ લાવીને ઈમમ શાહે ઘણા હિંદુઓને વટલાવ્યાની વારતા.
3. Momnas are Shia Muslims.
મોમનાઓ શિયા મુસલમાન છે.
4. They follow Hindu practices.
તેનો હિંદુ રિવાજો પાળે છે.

Read the relevant pages of Gazetteer, with all important points highlighted, as under;
મુખ્ય મુદ્દાને હાઈલાઈટ કરેલ આ ગેઝેટીયરના લગતા વળગતા પાનાઓ નીચે વાંચી શકશો;

This document, once again, conclusively proves beyond that Pirana Satpanth is a muslim religion. The outward Hindu look does not suggest its true religion. By religion, the Pirana Satpanthis are Muslims.

આ દસ્તાવેજ ફરી એક વખત નિર્ણાયક રીતે સાબિત કરે છે કે પીરાણા સતપંથ એક મુસ્લિમ ધર્મ છે. તેનો બાહ્ય હિંદુ દેખાવ એ તેના સાચા ધર્મનો સુચક નથી. ધર્મે પીરાણા સતપંથી મુસલમાન છે.

I request each and everyone to carefully analyze this document and accordingly spread the truth amongst other people.

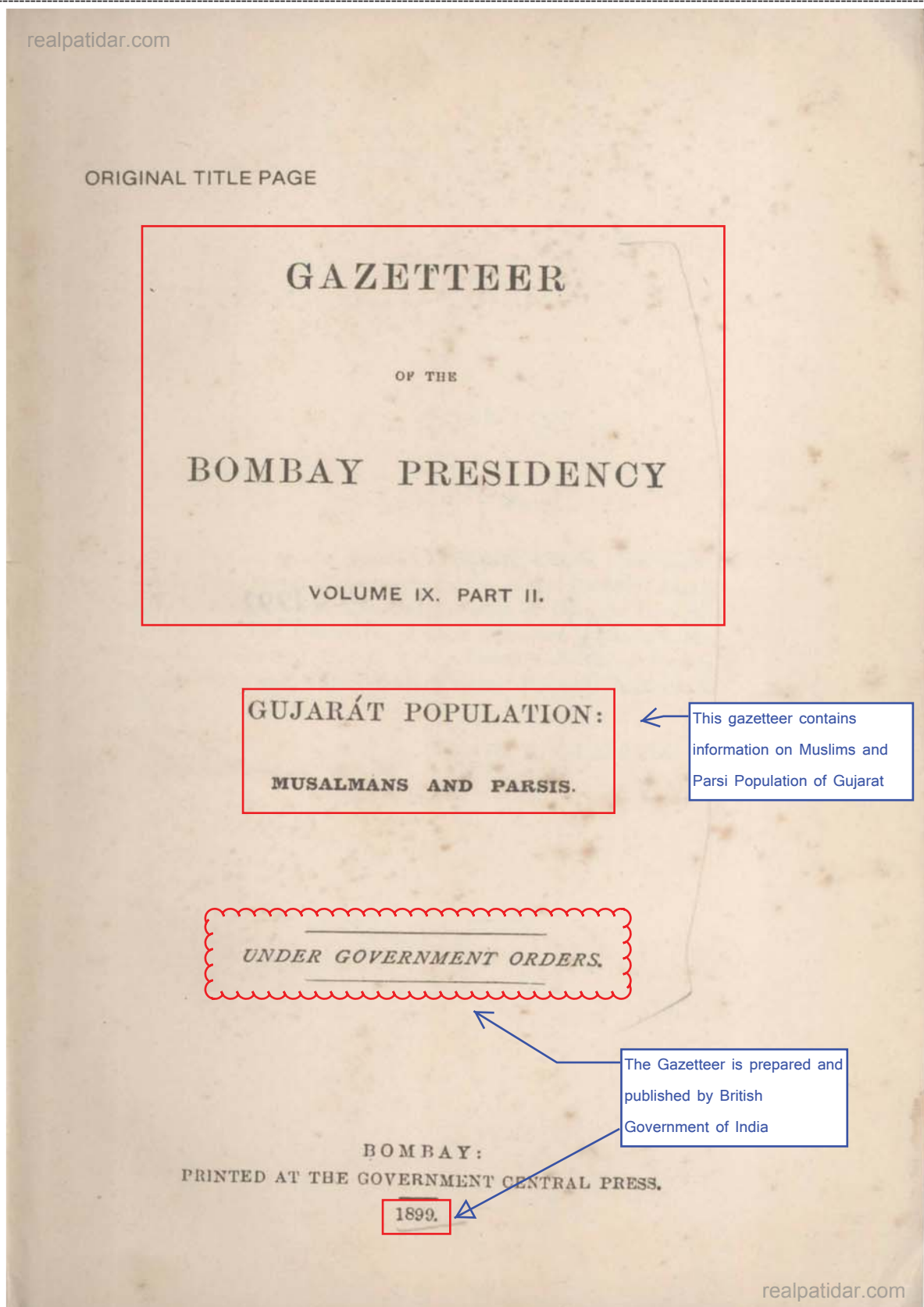
દરેક લોકોને મારી નમ્ર વિનંતી છે કે આ દસ્તાવેજનું ધ્યાન પૂર્વક અધ્યયન કરીને અન્ય લોકો સામે સચ્ચાઈ રાખજો.

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CONTENTS.

GUJARÁT MUSALMÁNS.

Chapter I.—Origin and Strength :

PAGE

FOREIGNERS—HINDU CONVERTS ... 1-5

Chapter II.—Subdivisions :

SECTION I.—FOREIGN AND PART-FOREIGN MUSALMÁNS :

REGULAR CLASSES ... 6-11

Sayads, 7 ; Shaikhs, 8 ; Mughals, 9 ; Patháns, 10.

SPECIAL COMMUNITIES ... 11-18

Sídís, 11 ; Wakhábís, 12 ; Kábulis, 13 ; Náiatás, 14 ;
Agarás and Others ; Arabs, 15 ; Balúchís, 17 ; Mak-
ránís ; Mirdhás, 18.

SECTION II.—HINDU CONVERTS :

I.—RELIGIOUS COMMUNITIES ... 19-24

Beggars, 19 ; Abdális ; Nakshbands ; Benawás, 20 ;
Híjdás, 21 ; Husaini Bráhmans ; Kalandars ; Madá-
ris, 22 ; Músa Suhágs ; Rafáís, 23 ; Rasúlsháhís, 24.

II.—TRADING COMMUNITIES ... 24-57

BOHORÁS : Dáúdi ; Sulaimáni ; Alia ; Nágoshi ; Jaáfari,
24-35.

DÚDWÁLÁS ; KARÁLIÁS, 35-36.

KHOJÁHS : Origin and History ; Appearance ; Dress ;
Character, Calling ; Customs ; Marriage ; Death ;
Religion ; Taxes ; Holidays, 36-50.MEMANS : History ; Appearance ; Character ; Dress ;
Food ; Beliefs ; Calling, 50-57.

III.—LANDHOLDERS ... 58-70

Behlíms ; Bohorás, 58 ; Kákápuris ; Gámetis ; Gher-
mehdis, 62 ; Kasbátis, 64 ; Khokbars ; Makwánás,
65 ; Maliks ; Matia Kanbis, 66 ; Molesaláms ;
Parmárs, 68 ; Ráthors ; Samás ; Shaikhdás, 69 ;
Solankis ; Sumrás ; Tánks, 70.

B 520

Muslims are there in
communities having Hindu
like names.

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ii

CONTENTS.

Chapter II.—Subdivisions—continued.

PAGE

SECTION II.—HINDU CONVERTS—continued.

IV.—CRAFTSMEN ... 70-80

Bandhárás; Bhádbhunjás; Chhípás, 71; Chundadigirás; Chúnárás; Chudiwálás, 72; Ghánchis; Kághzis, 73; Kadiás; Kasáís, 74; Kharádís; Khátkis; Luhárs; Maniárs, 75; Momnás, 76; Múltánis and Múltáni Mochis, 77; Nálbands; Pánjigárs; Hir Panjigárs, 78; Rangrez; Saláts; Sonis, 79; Táís, 80.

V.—SERVANTS ... 80-85

Behrúpiás; Bhánds, 80; Bhattís; Bhawayyás; Gandhraps, 81; Kámáliás; Madáris, 82; Mírs or Mirásís; Sipáhis, 83; Táshchis; Turki Hajáms, 84.

VI.—LABOURERS ... 85-90

Banjhárás, 85; Chátlás; Chhárás; Dhúldhoyás, 86; Gorkhodiás; Kathiárás; Máchhis, 87; Mális; Mapárás; Nágoris; Nats, 88; Pakhális; Shishahgars, 89; Thoris, 90.

Chapter III.—Style of Living :

SECTION I.—THE HOUSE :

Rich; Middle Class; Poor ... 91-95

SERVANTS ... 96-97

ANIMALS ... 97-99

SECTION II.—DRESS :

Rich Man; Middle Class Man; Poor Man; Rich

Woman; Middle Class Woman; Poor Woman;

Children ... 100-108

SECTION III.—FOOD :

Rich; Middle Class; Poor; Marketing; Cost; Stimu-

lants; Meals; Feasts; Public Dinners; Feast Day

Dinners ... 108-115

Chapter IV.—Daily Life :

Men; Women ... 116-117

Chapter V.—Occupation :

Census Details (1872); General condition of the different classes under Professions; Service; Land; Trade;

Crafts; Women; Monopolies ... 118-123

Chapter VI.—Condition :

Thrift; Indebtedness ... 124

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[Bombay

36

GUJARAT POPULATION.

Chapter II.
Subdivisions.HINDU
CONVERTS.
TRADERS.
Kara'ia's.

Kara'ia's, Potters, 68, are found in Ahmedabad city. They are of descent middle. The The except sell and hones some atten carin the body class hold their children to Government schools, and, on the whole, are well-to-do.

See Below

"Khojahs" and
"Pirana Satpanthis"
share largely many
things in common.

Imam Shah's father
is a Khoja Pir

Khoja's.

Khoja's,¹ Honourable Converts,² are scattered all over Gujarat in Kachh, Kathiavada, in the Portuguese territories of Diu and Daman, Ahmedabad, Baroda, and Surat. Beyond Gujarat Khoja's are to be found within the Presidency in Sindh, Thana, Khandesh, and Bombay, beyond the Presidency in Calcutta, the Panjab, Kashmir, Kabul, Dardistan, Nagar Hunza,³ and in the Persian Gulf, in Behrein, Bandar-Abbás, Mina, Linga, and Kism. In Turkish Arabia Khoja's occur in Karbala and Shah Najaf, and, in Arabia proper, in Maskat, Aden, and Sheher Mukalla. There is a flourishing colony of Khoja's in Zanzibar. Khoja's are of seven divisions⁴: First Khedwaya-Momna Khoja's; Second Gujar-Gupti Khoja's; Third Multani Khoja's; Fourth Atlat-Khurasani Khoja's; Fifth Mochi-Momna Khoja's; Sixth Soni-Lohar Khoja's; Seventh Kabuli and Balakhshani Khoja's.

As noticed under Bohoras (page 30) the Khoja's are Ismailias of the Nazarian subdivision who, separated in A.D. 1094 from the Mustalian Ismailians on a question regarding the succession to

¹ The Turkish word Khojah seems to be a title. In Persian pronounced *khajah* (written *khawjah*) it means bard teacher and merchant, also like *maula* both sarf and master. Burton's Sindh, 412.

² The Great Khojah Case of 1866 pages 10-12.

³ Biddulph in his Tribes of the Hindu Kush (page 118) says: The influence of the Iskardo princes introduced Shi'ism while the tenets of the Maulais have made their way from the Oxus valley across the passes of the Hindu Kush. Except the population of Nagar and two-thirds of the people of Baltistan the rest belong to the Nur Baksh sect. The Mir of Hunza and the whole population of that place are Maulais. By the Nur Baksh sect Khoja's are meant. Farishtah (Persian Text, II, 645-46) calls the Kashmiri Khoja's the followers of Nur Baksh. By the word Maulai from *maula* lord and master a title of Ali, are meant the followers of Ali. His Highness Agha Khan had and still has (A.D. 1897) great influence over the outlying tribes of the Upper Indus valley. His followers are called Maulais. A portion of the offerings made to Agha Khan's deputies, who are called Pirs and are much respected, is turned into cash and sent yearly to His Highness Agha Khan in Bombay. Biddulph's Tribes of the Hindu Kush, 119.

⁴ The Khojah Vartant (page 255) by Mr. Sachedina Nanjar Assistant Revenue Commissioner of Kachh.

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Gazetteer.]

MUSALMANS.

37

Chapter II.
Subdivisions.HINDU
CONVERTS.
TRADERS.
Khoja'hs.

the throne of the Fátimite Khiláfat in Egypt which was founded in A.D. 910 (H. 299) by Obeidullah (A.D. 872-934) a missionary (Dái) of Abdullah Maimún. The cause of Nazár, the elder son of Al-Mustansirbillah (A.D. 1036-1095), one of the claimants to the Egyptian succession, was espoused and energetically promoted, especially in Persia where it subsequently rose to be supreme, by Hasan Sabáh an Ismáilian missionary who was born at Rai, about fifteen miles south of Teherán now in ruins, in the beginning of the eleventh century. Hasan founded the order of the Fidawis or Fidáis or devotees known in Europe probably from their leader's name as the Assassins.¹ Hasan concentrated his power at Alamút or the Falcon's Nest, an impregnable hill fort on the borders of the Persian district of Dailem, about 200 miles north of Kazwín, which, with a small section of the surrounding country, he had acquired in the latter part of the eleventh century partly by stratagem partly by purchase from the commandant of the Saljuki emperor Malaksháh (A.D. 1072-1092). After gaining Alamút, Hasan resolved to cease acting as *dái* or missionary and political emissary of the Fátimites, and, though he did not yet arrogate to himself the title of *Unrevealed Imám*, he made himself known by the convenient style of *Shaikh-ul-Jabal* Lord, or, according to the crusaders, Old Man of the Mountain, a title which two of his immediate successors continued to use. Before his death at an advanced age in A.D. 1124, Hasan had the satisfaction of leaving his order flourishing and bidding fair to undermine by his Fidawis' poignard,² as well as by the levelling force of his doctrines, the neighbouring monarchies of Islám. His successors becoming the terror of kings and the authors of revolutions, ruled from the confines of Khurásán to the mountains of Syria and from the Caspian Sea to the Mediterranean.³ Hasan (A.D. 1163, H. 559), the son of Muhammad the son of Buzurg-Umeid, the fourth ruler on the pontifical throne of Alamút, threw aside the mystery with which the son of Sabáh had deemed it politic to surround his doctrines. He declared himself the Unrevealed Imám and preached that no action of a believer in him could be a sin.⁴ He is called the "Ruler of the world who loosened the bonds of the Law." No Khojáh mentions his name without the words *A'la Zikri-his-Salám* Peace be to his name.⁵

¹ On the other hand Sir Joseph Arnould observes: It is likely enough that the etymology insisted upon by Silvestre de Sacy should be correct and the origin be the word by which the Ismáílias of Alamút and Massiat were designated in the eastern languages. This name is *Hash-shi-shín*, a word derived from the use of Hashish *bhang* or hemp-water with which Hasan and his successors subdued the souls while they inflamed the energies of the Fidawis whom they employed as their . . . instruments. (The Great Khojáh Case of A.D. 1866.) Against this derivation it is to be noted that not one of the Arab or Persian historians of the time designates the Ismáílias by the title of Hash-shi-shíns. All call them Muláhidáh or heretics. (Elliot, II. 353-337; Farishtah Persian Text, II. 645-646.)

² The primary meaning of *فدوى* *fidwi* from the Arabic *فداء* *fidá* he sacrificed, is scapegoat. The Ismáíli Fidawis were the volunteers of the order courting death for its glory. Sir Joseph Arnould styles them the self-offering or devoted. The Great Khojáh Case of 1866 page 9.

³ Von Hammer's Assassins by Lee, 77-88, 91-92.

⁴ Lee's Translation of Von Hammer's Assassins, 109.

⁵ Mir Khond on the authority of Yúsuf Sháh Kátib (or the Scribe) relates that over

See how the words
"Assassins" & "Fidai" began.
An very interesting story of
Hasan Sabah. Pirana
Satpanthni Pol Book also has
this story mentioned in it.

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Chapter II.
Subdivisions.

HINDU
CONVERTS.
TRADERS.
Khoja's.

It is through this Hasan that His Highness Agha Khán traces his descent from Ali.¹ The Indian Khojáhs further believe that Hasan was the first of their Imáms to send a missionary to India. The name of this missionary was Núr Satágur.² In his fourth expedition to Multán (A.D. 1005) Mahmúd of Ghazni (A.D. 1001-1030) is said to have expelled the Karmatians from Multán.³ In A.D. 1175 Muhammad Ghori (A.D. 1152-1206) again delivered Multán from Karmatian rule.⁴ In the beginning of the reign of Sultánah Razíah (A.D. 1237-1240) Minháj-us-Siráj the author of the *Tabakát-i-Násiri*⁵ speaks as an eye-witness of the *Muláhidah* heretics of Hindustán being seduced by a person with some pretensions to learning called "Núr the Turk" (probably Núr Satágur the missionary of Hasan Zikri-his-salám), "flocking to him in large numbers from all parts of Hindustán such as Sindh, Gujarát, the environs of Dehli, and the banks of the Ganges and Jamna." Minháj-us-Siráj goes on to say that when Núr preached, the rabble gathered around him. He used to call the learned Sunnis *Násibis* or enemies of Ali and usurpers of his patrimony and their followers *Marjís* or hopefals. On Friday the 6th of Rajab H. 634 (March 1237) his followers to the number of a thousand men inflamed by his fulminations against the orthodox, and armed with swords shields arrows and other weapons attacked the Jámá Mosque of Dehli and slew many of the congregation assembled there till they were routed with great loss by the officers of the empress Razíah. According to the Khojáh accounts Núrúddín, or as they call him Núr-Satágur, came from Deilam to Patán in Gujarát, when that country was governed by a Hindu prince apparently the Soláñki Bhím II. (A.D. 1179-1242). He made a number of converts by ordering the idols of a Hindu temple to speak and bear testimony to the truth of his mission. He is said to have returned to Persia shortly after converting the Hindu ruler of Patán secretly to his faith.⁶ On his second visit to Gujarát he married the daughter of Rája Súrchand, chief or governor of Navsári near Surat. His success as a proselytizer and his wealth exciting the envy of his followers he was killed by Chách one of his two leading disciples while he was absorbed in *samádhi* or contemplation. The name Núr-Satágur Teacher of pure light which he took in addition to his own name Núr-ud-dín or Núrsháh and the practice of the Hindu abstraction or *samádhi* show the process by which the first Ismaíliá preachers succeeded in converting Hindus.⁷ The Ismaíli preachers gained their chief success among the Afghán tribe of Lohá-nas. According to the tribe legends preserved by the Khojáhs the

the door of the library of Ala-mút, Hasan had caused the following couplet to be engraved:

Bar-díht-tauquí-shor-a-ba-tíid i-I'zadí

Makhdám-i-rúzgar-dála-Zikríhís-salám.

With the help of God he hath undone the collar of the Law,
The ruler of the world He of blessed memory.

VON HANMER'S ASSASSINS—Wood, 108-109.

¹ The Great Khojáh Case of 1866 page 9 paragraph 1.

² The Khojáh Vratant, 155.

³ Elliot, II. 441-443.

⁴ Elliot, II. 289.

⁵ Elliot, II. 335-336.

⁶ The Khojáh hymn called *Ramat* in the Khojáh Vratant, 155. Cf. page 26 note 2.

⁷ Another Ismaíliá missionary Sadr-ud-dín adopted the Hindu name of Sah-deva, and Harchand. Apart from its popularity with Hindus the adoption of a Hindu name

realpatidar.com

[Gazetteer.]

MUSALMANS.

39

Lohánas are descended from Lava, a son of Ráma, who founded the tribe of the Ráthors to which the Lohánas belong. According to another story of which there seem to be several versions Rája Jaichand of Kanauj took to wife an Afghán woman who was made captive after the defeat of Shaháb-ud-dín Ghori (A.D. 1178) and who in revenge caused Jaichand's death. Jaichand's son to quiet his father's angry spirit was advised to feed many Brahma-Kshatris. The Kshatris refused and fled to Lahuragadh. The title Khwájah meaning Lord which they received on their conversion to Islám from their Pir Sadr-ud-dín seems a translation of the title Thakkar or Thákur by which Lohánas are addressed. In support of this it is to be noticed that in Hálár or north-east Káthiáváda Khojáhs are still addressed by the Lohána title of Thakkar and wear their waistcloths in Lohána fashion. Further the language of the Khojáhs and of some of their Sindhi religious hymns contains a liberal mixture of Panjábí words which are also present in the language of the Káthiáváda Lohánas.

A later element of strength in the Khojáh community is of Kashmir origin. Farishtah¹ mentions the *Cháks*, originally a race of sun-worshippers, who called themselves *Raushanias* The People of Light. During the reign of Fatch-sháh of Kashmir (A.D. 1458-59, H. 864) these Cháks were converted to the Ismailia faith by a missionary from Irák. This was Shams-ud-dín, the second Ismailia missionary to India who according to the Khojáh hymns was able to work miracles.² Shams-ud-dín settled at Úch in Baháwalpur about eighty miles south of Multán where his shrine still exists.³ The followers of Shams-ud-dín number about 75,000 in the Panjáb and Kashmir. Many of his Ehoi (porter) Sonár (goldsmith) and Kasára (coppersmith) converts, though still believing in him, have gone back to Hinduism, and many who never ceased to be Hindus continue to believe in him. According to the Khojáh accounts Shams-ud-dín is the disciple of Núr-Satágur whom Shams served under the name of Chote. Farishtah gives A.D. 1496 as the date of Shams Chote's arrival in Kashmir.⁴

was in agreement with the Súfi (*tasaw-wuf*) rule as laid down by Saádi (A.D. 1258) :

*Saádiya gar waal khóhi Suth kua ba khás o ám ;
Bá Musalmán, Allah Allah ; bá Humáda'n Rám Rám.
Saádi, if thou wishest union
Live at peace with low and high ;
With the Muslim call on Allah,
With the Hindu Rám Rám cry.*

¹ Persian Text, II. 647.

² Farishtah notices that he met with elders of the Núr Baksh order in Badakhshán. He found they differed in no way from the orthodox either in appearance or in ostensibly following the rules of the *Sunnah* or tradition. He says a son of Núr Baksh showed him Núr Baksh's book, in which he found much to admire. Farishtah Pers. Text, II. 643.

³ One of the most famous of Shams Chote's miracles was the calling to life of the dead son of a powerful noble of Úch. The Pir said : In the name of Allah thou that art dead arise ! The corpse did not stir. Then Shams-ud-dín said : In the name of Shams thou that art dead arise ! and the boy drew up and stretched out his hands and feet, yawned, sneezed, and was one of the living. Farishtah (Pers. Text, II. 643) seems to think that much of the success of Shams-ud-dín in converting the Chák sun-worshippers was due to the happy accident that the missionary's name was "Sun of the Faith" *Shams-ud-dín*. ⁴ Major Biddulph's Tribes of the Hindu Kush, 124.

Chapter II. Subdivisions.

HINDU
CONVERTS.
TRADERS.
Khojáhs.

They dressed like Hindus

realpatidar.com

[Bombay

40

GUJARAT POPULATION.

Chapter II.
Subdivisions.HINDU
CONVERTS.
TRADEES.
Khoja'hs.

Sadrudin started the concept of "Khanahs"

Pirana Satpanthis also have such "Khanahs", which of-late have been renamed to "Nishkalanki Mandir"

Ali is presented as Lord Vishnu's avatar

Hindu Gods Brahma, Vishnu & Mahesh are corrupted. Isn't this "Blasphemy".

The last of Imams, i.e., Imam Mahdi is Nishkalanki

"Shaktipanth" is renamed to "Satpanth". See page 48.

Imam Shah's Father is Kabiruddin and his Grand Father is Sadrudin

Imam Shah founded a new sect with was a Ismaili sect.

Sixty years earlier (about A.D. 1430) Sadr-ud-din known as the third *Pir* was appointed head of the Khojāhs of Kashmir Sindh and the Panjāb and was the first *pir* to found a *khānah* or Khojāh religious lodge. He conceived the idea of taking all the Khojāhs of India to visit the Unrevealed Imām in Persia. The huge army of pilgrims travelled till they reached Gujarāt in the Panjāb. At Gujarāt to test the faith of his headmen the *Pir* betook himself to the house of a prostitute seemingly forgetful of the sacred errand on which he had persuaded his followers to start. Two of the headmen lost faith in Sadr-ud-din. But Trikam the Sindh Mukhi, though vilely repulsed satisfied the demands of the prostitute and took his *Pir* with him to the camp of the pilgrims. At the next encampment the faith of the followers was still more rudely tested. The Sindh headman alone passed the ordeal unscathed. In the end the *Pir* went alone to Alamūt. He saw the Imām incarnate, returned to Ūch, died, and was buried at a village called Jetpūr near Ūch.

As about A.D. 1200 Nūr-Satāgur had converted Gujarāt, so one of his successors Rāmdē originally a Tuwar Rajpūt, sowed the seed of the Ismāilia faith in Kachh and Kāthiāvāda. About A.D. 1430, from the Ismāilia lodge (*khānah*) he had established at Kotda in Sindh, *Pir* Sadr-ud-din started the first tythe-gathering wallet (*jholi*) on its rounds from the Himālayas to the Vindhya range. It was *Pir* Sadr-ud-din who to impart everlasting vigour to the tree of the Ismāilia faith engrafted into it the name of Ali, and also the name of Agha Islām Shāh, an ancestor of His Highness the Agha Khān, as Ali's incarnation, together with the nine Avatārs of his Vishnu-worshipping followers. Up to *Pir* Sadr-ud-din's time Adam and the Prophet of Islām were unknown in the Hindu Pantheon. Adam is now introduced as Vishnu and the Prophet of Islām as Mahesh. Again as Islām Shāh was the incarnation of Ali so Nūr-Satāgur was the incarnation of the Prophet and Sadr-ud-din was the incarnation of Brahma. The last of the Imāms, the coming Mahdi, was explained to be the Niklanki or stainless Avatār, whose appearance was looked for by the Saktipanthis as the milenium.

After Sadr-ud-din came Kabir-ud-din who was succeeded by Imām-ud-din known in Gujarāt as Imāmshāh. Imāmshāh was not well received by the Sindh Khojāhs and had to withdraw to Persia, where, after visiting the Imām at Kekht, he returned to India in A.D. 1452. Disgusted with his Sindh followers he turned his footsteps towards Gujarāt and was favourably received by Mahmūd Begada (A.D. 1459 - 1511). Imām-ud-din founded a new sect in Gujarāt with opinions differing in some minor points from the doctrines of the Ismāilia faith. The Khojāhs possess to this day a hymn composed by Imāmshāh called the *Janāzah* or Bier in which he describes his journey to the heavens through the power of the Imām, and his meeting with Pralhāda, Harishchandra, Yudhisthira, Sadr-ud-din, and others. Imāmshāh died in A.D. 1512. His disciples who belong to the class of Momnās are to be found in Ahmedābād, Kheda, Cambay, Baroda, Bhāvnagar, Surat, Khāndesh, and Kachh. Owing to the deviation of his teaching from the doctrines laid down by the older Khojāh *Pirs*,

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Gazetteer.]

MUSALMANS.

41

and owing to his denouncing the Khojáh practice of levying *dassondh* or tythes, Imámsháh was excommunicated by Abdas-salám the son of Islámsháh, the unrevealed Khojáh Imám of the time. In Gujarát after the death of Pír Imám-ud-dín (A.D. 1512) active proselytizing ceased. About A.D. 1594 Kapúra Lohána and some other Khojáhs carried the tythe wallet of the Indian Ismáíliás to Kekht in Persia the residence of Agha Abd-us-Salám the unrevealed Imám. To supply the want of a missionary Agha Abd-us-Salám wrote in Persian for the guidance of his Indian followers a book called the *Pandiyád-i-Jawán-mardi* that is the *Maxims of Fortitude*. This book transliterated and translated into Sindhi and Gujaráti forms part of the scriptures of the Khojáhs and is regarded with a veneration which gives the book the twenty-sixth place in the list of the Khojáh Pírs or saints. The mystic strain in their faith the Khojáhs trace to certain allegorical traditions of the Prophet and Ali.¹

About the middle of the sixteenth century the backsliding of the Panjáb Khojáhs to Sunnism showed the need of a vice-pontiff in India. The Imám summoned one Dáúd or Dádu, a descendant of a powerful family of Sindh Khojáhs, and invested him with the mantle of a Pír. The day of Dádu's investiture is still celebrated by the Khojáhs as the Sháh's Íd. About A.D. 1549 (Samvat 1606) Pír Dádu, owing to the hostility of the Sumras, left Sindh and settled in Jám-nagar. Here they were honourably received by the Jám and at his request forty more families of Khojáhs were invited. A plot of land near the town was assigned to them and round it they raised a wall one of whose gates is still known as Dádu's Gate. After converting some Káthiáváda Lohánas Dádu went to Bhuj the capital of Kachh in the reign of Ráo Bhármal I. (A.D. 1585-1631). Here a rain-compelling miracle procured the Pír many converts. Pír Dádu died in A.D. 1594 and was succeeded by his son Sádik after whom the title of Pírship became extinct, the deputy of the Imám being henceforth styled *Vakíl*. Owing to family dissensions Sádik's grandson moved from Bhuj to Hálár in Káthiáváda. In A.D. 1844 the Khojáh Imám Agha Sháh Hasan Ali discontinuing the appointment of local Khojáhs as his *Vakíls* sent out his nephew to Kachh as his deputy. A year later (A.D. 1845) Agha Sháh Hasan Ali better known as His Highness the Agha-Khán, himself came to India and was the first Ismáíli unrevealed Imám to settle in this country. He was eighteenth in descent from Ruknuddín Khur Sháh during whose tenure of the Ismáíli pontificate, in A.D. 1255, Haláku Khán the Tartar massacred the Ismáíli population of Persia, and dismantled their forts.

¹ Ali being asked how he came to know Allah, replied: I came to know my Maker from the weakness of my own purpose. In justification of their belief in incarnations the Khojáhs put forward the argument about Godhead in Man furnished by a tradition which they attribute to the Prophet: I am the 'Mim'-less Muhammad. This is *Ahad* the One and Unique Allah. (That is, without its three *ms* or *mims* Muhammad becomes *Ahad*.) A scoffer asked Ali: What is Alláh? The Prince of the Faithful replied: Hast thou been at sea in a sinking ship? Though the winds sang thy dirge and the waves threatened to engulf thee, like the veritable black valley of Jehanna, even then did no small benign voice whisper to thee 'Thou shalt be saved!' That voice, oh thou of little belief, was Alláh! The Khojáhs are fond of the Prophet's saying: Think not on the being, think on the bounty of God. Khojáh Vratant, 1-10

Chapter II.

Subdivisions.

HINDU
CONVERTS.
TRADERS.
Khoja's.

Imam Shah was boycotted
from Khojah community

realpatidar.com

Chapter II.**Subdivisions.**

HINDU
CONVERTS.
TRADEES.
Khoja'hs.
Appearance.

In a large crowd of Musalmáns the Khojáh can be recognized by his full arched head, his massive square forehead, his heavy, sometimes bushy, but generally broadly pencilled and arched eyebrows and long full lashes fringing large keen brown or black eyes, his large roundish and sometimes forwardbent ears, his heavy moustaches falling over his small full lips without regard to the order and practice (*sunnah*) of the Prophet, his thick beard either shaved or cropped close to the skin covering a full chin and oval cheeks. Ages of business habit have given his face a good-tempered but keenly intelligent shrewdly confident and sometimes among the lower orders a hard and sinister expression. Among Khojáh women large dark sometimes flashing eyes often adorn a face which is pleasing and perfect in its oval outline. The other features though finer and more delicate are as clearly marked as those of the men. The complexion of the men varies from a yellowish or ruddyish fair to a rich olive or leonine brown, that of the women from a delicate fair to the greenish hue so highly prized and so often sung by the Persian and Urdu poet as the *sabzah* or green hue. The men are generally of medium height and well built with a tendency to stoutness, the women are below the medium height and rather, slightly though symmetrically formed. The men shave their head or wear short close-cut hair in European style. The women wear their long black hair parted in the middle and drawn back hanging in a long plait. Khojáh women are fond of reddening their palms and soles with henna. They also apply lampblack or collyrium to the edges of their eyelids, but unlike other Musalmán women they are not partial to the *missi* or black dentrifice.¹

Dress.

Fifty years ago (A.D. 1840) the dress of the Khojáh men was the *pahág* or loosely wound white turban, the *angarkha* (literally body-cover) or *chola* made of white cotton stuff fastened in front high over the chest by a pair of cotton ties or *bands* and falling to the ankles. The coat had sleeves of an extravagant length which were shortened by being creased up as far as the elbows. The coat of poorer men was the *bandi* or jacket cut like a *chola*, but reaching only as far as the waist. The lower extremities were covered by the *suththan* or *chena* a pair of trousers of thick white cotton cloth loose above and tightened at the ankles by a pair of loops and buttons. Those wearing the *bandi* had to wear over it fastened at the navel by a single knot a waistcloth *potio*, while the wearer of the longer coat used to carry his waistcloth over his arm or shoulder. The shoes worn both by the rich and poor were pointed and of red or black leather. The indoor dress of the early Khojáh was a simple *potio* or waistcloth worn

¹ The origin of the use of *missi* (from *mis*, Arabic copper, because copper filings form one of its chief components) is the Arab admiration of the rich red of the inner lips called in Arabic *luma*. So in the Thousand and One Nights (Alf Leilah-wa Leilah, Arabic Text, Night 335 (Cairo Edition) :

As sumru fi laun il lumá

Wal bizo fi laun il bahak.

Pleasing as the deep scarlet in the deep red of the inner lip.
Hateful as the whiteness in the whiteness of lip leprosy.

realpatidar.com
Gazetteer.]

MUSALMANS.

43

in the present Hindu style, with the rest of the body bare. The dress of the Khojáh women of fifty years ago was a striped silk or cotton bodice, fastened tightly behind in the middle of the back, a striped black green or red heavy petticoat with numerous folds reaching to the ankles and a scarf of green black or other sober cotton with borders and stripes called *pachedi* or *potara*. The dress of the modern rich Khojáh indoors is a skullcap of some sober hue of flowered or plain velvet or satin, a flannel or cashmere waistcoat in the cold weather or a cotton or silk waistcoat in the warm weather, the collar of the waistcoat being cut in the style of a English shirt, and below it a long fine white cotton shirt. Under the shirt a rich Khojáh wears a white cotton flannel or cashmere trousers either wholly in English style or cut in English style but fastened by a trousers string. Some Khojáhs wear white silk trousers but these are fast disappearing. On his feet the Khojáh wears white cotton or wool or silk stockings with a pair of velvet or leather slippers. Out of doors the rich Khojáh puts on a goldbordered arched turban which he calls a Mughláí *phenta* or Mughal scarf-turban, its shape being borrowed from the headdress of the Mughals. The peculiarity of the Khojáh turban is that it is smaller and lays bare a greater portion of the back of the head than the Meman or Kokani turban of the same shape. Another material used by Khojáhs for their turbans is the Calcutta needlework called *kashidah*. Old men or men with less taste for show wear silk embroidered turbans as also do the middle classes. The poor go out in their skullcaps. The rich and middle class Khojáh when going out of doors puts over his jacket or waistcoat a longer coat, a compromise between the English coat and Indian, having the length of the *angarkha* with the cut the buttons and the sleeves of a English coat. Some Khojáhs wear the *sháyáh sadriyah* or Arab short coat open at the breast with a large row of silk buttons on one side and of loops on the other side. He changes his slippers for English boots, or, if he belongs to the middle classes, for country-made boots or shoes of English style. But for his arched gold or silk embroidered turban, the outdoor dress of the Khojáh is so similar to that of the modern Pársi that it would be difficult to distinguish a Khojáh from a Pársi. Except that it is made of cheaper materials, the dress of a middle class Khojáh does not differ from that of his rich fellow-tribesman. As has been observed the indoor dress of a middle class or rich Khojáh is the outdoor dress of the poor Khojáh. It is also made of poorer materials.

The wardrobe of Khojáh women is costly being made mostly of light coloured silks with silk or gold embroidery. A great part of a Khojáh married woman's wardrobe is a gift to her from her parents at the time of her marriage and if carefully kept the enduring materials of which it is composed last ten to twenty years. The indoor dress of a rich Khojáh woman consists of a plain or embroidered scarf *pachedi*, a goldbordered or plain silk or brocade *káncheri* or bodice tightly laced at the back, a loose gown-like silk shirt or *perahan* reaching to the knees, and a pair of loose silk trousers *izárs*. Out of doors she puts on a waistcoat (without sleeves or a polka

Chapter II.
Subdivisions.

HINDU
CONVERTS.
TRADERS.
Khoja'hs.
Dress.

realpatidar.com

realpatidar.com

[Bombay

44

GUJARAT POPULATION.

Chapter II.
Subdivisions.HINDU
CONVERTS.
TRADERS.
Khoja'hs.

with sleeves) a pair of stockings and slippers or English shoes. The dress of the children is like that of their parents except that until she reaches mature age, the Khojáh girl like the Pársi girl wears an embroidered skullcap. The dress of middle class and poor Khojáh women though of less costly materials is the same as that of the rich women.¹

Some Kachh Káthiáváda and north Gujarát Khojáh men wear earrings in the lobes of the ears and jewelled studs in the ear cartilage. The practice is every day becoming less common. The other ornaments worn by Khojáh men are rings and watch chains. The ornaments worn by the women though differing in name and slightly in some cases in appearance are the same as those worn by Sunni women.

Character.

The Khojáh enjoys a good business reputation. A Pársi would rather trust a Khojáh than a Meman. A keen jealous spirit of competition is the chief trait in the Khojáh character. The Khojáh is a good hater *Vedmen Khojo*, *Dukhmen sojo*: For hate a Khojáh, for pain a boil. The Khojáh expresses his contempt for an upstart rival by the term *Tre pēñjyo* A three-twenty-five that is a man who fancies himself wealthy because he owns three times twenty-five rupees. Though called *Tundás* that is beliefless epicures the Khojáhs have a great regard for their religion the tenets of which they observe faithfully.² They are neat, clean, sober, thrifty, ambitious, and in trade enterprising and cool and resourceful. They are great travellers by land and sea visiting and settling in distant countries for purposes of trade. They have business connections with the Panjáb, Sindh, Calcutta, Ceylon, Burma, Singápur, China, and Japan; with ports of the Persian Gulf Arabia and East Africa, and with England America and Australia. Khojáh boys go as apprentices in foreign Khojáh firms on salaries of Rs. 200 to Rs. 2000 a year with board and lodging.

Calling.

On their first settlement in the towns of Gujarát the Khojáhs were parched-grainsellers, fuel-sellers, old-embroiderymen (*zaripuránás*), and bricklayers. They now enjoy assured and powerful positions in the ivory, horn, cotton, hide, mother-of-pearl, grain, spice, fishmaw, shark-fin, cotton, seed, furniture, opium, and silk trades. They have also gained high places in the learned professions as doctors engineers and lawyers. A Khojáh has lately (A.D. 1897) been elected a member of the Viceroy's Legislative Council.

Customs.

Khojáhs have many observances and customs differing from those of regular Musalmáns. The *chhatti* or sixth day ceremony after birth differs from that performed by regular Gujarát Musalmáns. Near the bed of the mother is placed a *bájot* or wooden stool on which after the child and mother have been bathed and dressed, on the evening of the sixth day are placed a reedpen an inkstand a blank

¹The chief difference is that none but the rich wear either the *lákít* that is locket round the neck, a fashion adopted by Khojáh women from Pársi women, or the Lodi Laskar, a gold or silver knob set in a capacious hole in the lobe of the ear, which the rich and middle class are gradually giving up.

² Mr. Háshambháí Núr Muhammad of Bombay.

realpatidar.com

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Gazetteer.]

MUSALMANS.

45

book a knife and a garland of flowers. The pen ink and paper are intended for the Goddess of Fortune who is believed to write the destiny of the newborn child. A *chaumukh* four-sided butter-fed dough-lamp is also placed on the stool and lighted and close to the lamp is set a box of Chinese crackers. As each of the female relatives of the family comes in she strews a little rice near the stool, lays on the ground her present of gold or silver wristlets and anklets for the child and bending over the mother and her newborn babe takes their *balāyeh* or ills upon herself by passing her hands over them and crackling her finger-joints against her temples. The little one is then laid on the ground on the strewn rice and the mother rises and worships the child by bowing towards it and to the *chaumukh* or four-faced lamp on the stool. Crackers are then let off and the child is laid in its mother's lap.

The Khojāh marriage keeps a relic of the marriage by purchase which they believe once obtained among them. Three or four days before the marriage the father or male guardian of the marrying pair meet one evening at the Jamā-āt Khanāh or assembly lodge with their friends and relatives and the Mukhi or other Jamā-āt officer. The officer registers the names of the bride and bridegroom in a register kept under the order of His Highness the Aghā Khān. The father of the bridegroom gives Rs. 5½ to the father of the bride. The sum is received by the girl's father and handed to the Jamā-āt officer as the marriage contribution to the funds. The bridegroom's friends place before the Jamā-āt officer a copper or brass tray containing from five to ten *sers* of sugar. The Jamā-āt officer, after repeating the hallowed names of the Five or Panj-tan that is Muhammad, Ali, Fātimah, Hasan, and Husein declares: I do hereby begin the wedding of Mehr Ali, son of Karam Ali, with Rabiāh, the fourth daughter of Padamsi Pūnja, to wed as did wed Fātimah, the brightfaced lady daughter of our Lord and Prophet Muhammad (on whom be peace!) with the lord and the leader, the receiver of the testament of the Chosen and Pure, the lord Ali, the son of Abū Tālib. The sugar tray is then placed before the bride's father who in token of ratifying the compact tastes a pinch of the sugar which is then distributed among those present. This is the verbal compact.

On the morning of the next day the written agreement is prepared. A thick parchment-like sheet of blank paper is taken together with trays full of dried fruit and sugar to the bride's house by the bridegroom's father and his friends accompanied by the Jamā-āt officers. The Jamā-āt scribe begins the writing with the names of the five holy persons and the names of the four archangels in the four corners. Then are entered the names of the contracting parties with those of their fathers and grandfathers, the amount of the marriage portion, the names of the chief Jamā-āt officers of the day, and the dates on which the chief marriage ceremonies are to be performed. Saffron water is sprinkled over the sheet of paper, which, together with the sugar and dried fruit, is laid before the bridegroom's father. The bridegroom's father lays the sheet on the ground and on it places an iron nail and four betelnuts and throws some rice over it. Then folding it he wraps it and the betelnuts in an unused silk or cotton handkerchief and takes it away. Except that in Bombay the *Nikāh* ceremony is performed

Chapter II.
Subdivisions.HINDU
CONVERTS.
TRADERS.
Khoja'hs.
Customs.

Marriage.

In Pirana Satpanth's Ginans you will find the word "Panj tan Pak", which means Muhammad, Ali, Fatimah, Hasan and Husein.

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[Bombay

46

GUJARAT POPULATION.

Chapter II.
Subdivisions.HINDU
CONVERTS.
TRADERS.
Khoja's.
Customs,
Death.

Khojahs read Das Avatar (this
Das Avatar is not Hindu Das
Avatar)

See how
"Samarchhanta" ("Paval" of
Pirana Satpanth) is made

Khojahs and hence Pirana
Satpanthis, are Shiah Ismailis

Religion.

by His Highness the Aghá Khán himself and outside Bombay by his officers the ceremonies that follow possess no noteworthy peculiarity.

A remarkable feature at a Khojá's death is the samarchhántá or Holy Drop. The Jamá-át officer or the Mukhi asks the dying Khojá if he wishes the sacred drop samarchhántá. If the dying person agrees he or she bequeaths Rs. 5 to Rs. 500 or any larger amount to the Khojá Jamá-át. A Sindhi-knowing Khojá is then called in to read the Book of the Ten Incarnations Das-Avatar: A Jamá-át officer dilutes a cake of Karbalá clay in water, and, to save the departing soul from the temptation of the Archfiend who is believed to be present offering a cup of false nectar, moistens the lips and sprinkles the rest of the water on the face the neck and the chest of the dying Khojá. The touch of the Holy Drop is believed to relieve the death agony as completely as among the Sunnis does the recital at a death-bed of the chapter of the Kuraán known as the Súrah-i-Yá-sín. If the dead is old and grayhaired the hair after death is dyed with henna. A garland of cakes of Karbalá clay is tied round the neck of the corpse. If the body is to be buried locally two small circular patches of silk cloth cut from the covering of Husain's tomb, called *chashmahs* or spectacles, are laid over the eyes. If the body is to be buried in the sacred soil of Karbalá the viscera are removed before the body is bathed, the hollow is filled with camphor and the incision carefully sewn.¹ After it is bathed and shrouded, the body is laid in a bier and taken to a mosque and the prayers for the dead are repeated over it. It is then placed in an air-tight tin-lined coffin which is afterwards enveloped in tarred canvas. As long as the coffin lies at a mosque awaiting shipment the services of a Shiáh Mulláh are engaged at Rs. 5 to Rs. 50 to keep on reading the Kuraán over the body. The coffins of dead Khojáhs are carried by the Persian Steam Navigation Company's steamers and transhipped at the mouth of the Euphrates into smaller river-steamers and by them are landed at Baghdád ten or twelve days after leaving Bombay. At Baghdád professional coffin-carriers take charge of them and carry the coffins by mule or camel to Karbalá. The steamer freights vary from Rs. 200 to Rs. 400: the Baghdád camelmen charge no less than Rs. 20 to Rs. 40 for each coffin; and the final interment charges at Karbalá are heavy ranging from Rs. 100 for the deposit of the coffin in the vaults (*Sardáb*) below Husain's shrine to Rs. 2000 to Rs. 5000 for a grave on the Karbalá side.

The religion of the Khojáhs is Shiáh Ismá'iliáism. To the simple Sunni *Kalimah* or profession of faith "There is no God but Alláh and Muhammad is His Prophet" the Shiáh adds "and Ali the

¹This is doubtful. Some say the Shiáh in common with orthodox sections believe that it is sacrilege amounting to a mutilation of the defunct to even handle the body roughly after death. They say that the viscera are not removed, but that a stout cotton ribbon about two inches in breadth is wound tightly and closely round the body of the corpse beginning from the toes and ending at the throat. After the body is deposited in the coffin the remaining space in the coffin is filled with finely pounded henna powder. The powdered henna absorbs all the moisture which the body exudes and prevents smell.

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Gazetteer.]

MUSALMANS.

47

companion of Muhammad is the Vicar of God." The elevation of Ali to an almost equal place with the Prophet is the distinctive tenet of the Shiáhs.¹ The whole religious life of the Shiáh is steeped in a current of thoughts beliefs traditions and observances having their source in Ali, the Lady Fátimah, and their two sons Hasan and Husain, four venerated names which with that of the apostle of God compose the Pentad or *Panj-tan* of the holy family of Islám. To revere Ali as the Vicar, still more as the incarnation of Alláh, to go on pilgrimage to Sháh Najaf the supposed place of Ali's martyrdom 120 miles south-west of Baghdád, and at Karbálá to bow the forehead on moulds of Karbálá clay and to drink the holy clay dissolved in water are practices as meritorious in the eyes of the Shiáh as they are forbidden in the estimation of the Sunni. The Sunni prays with folded arms five times, the Shiáh with his arms straight by his side three times a day. The Shiáh venerates Ali and Fátimah and execrates the memory of the first three Khalífahs. The Sunni reverences the first three Khalífahs equally with Ali and the Lady Fátimah. The Shiáh laws of marriage divorce and inheritance, though drawn from the same source, are completely opposed to the Sunni laws. The Khojáhs, like the Memans, follow the Hindu law of inheritance.²

The Sunni considers it his duty, if he can afford it, to make a pilgrimage to Makkah and Madínah. With the Shiáh it is an act of merit if he has visited the shrines of Ali and Husain.³

The Ismáíliá Shiáhs are divided into two classes, the *Isna-asharis* or Twelvers who believe in the twelve Imáms, the descendants of Ali. To this branch of the Shiáh faith belong the regular classes of the Persian and Indian Shiáhs. The other branch is that of the Seveners or *Sábííns* who are called Ismáílians because they reckon seven Imáms and make Ismáíl, the son of Muhammad, the son of Jaáfar Sádik, the last of the revealed Imáms. The difference between the Twelvers and the Seveners starts from the seventh Imám. The power of the Seveners originated with the dynasty of the Fátimis in Egypt (A.D. 910 - 1171) founded by Obeidullah (A.D. 910) who through

Chapter II. Subdivisions.

HINDU
CONVERTS.
TRADERS.
Khojáhs,
Religion.

¹ Etymologically Shiáh means separatist which is probably the correct derivation. The term was originally applied to those pure-blooded members of Ali's family who fell early victims to the hostility of the Sunni Umayyad Khalífahs of Damascus (A.D. 661 - 745). Sir Joseph Arnould in the Great Khojá Case of 1866.

² During the absence of His Highness the Ághá in Calcutta in A.D. 1846-47 and 1848 litigation was carried on and concluded which again divided the Khojáhs of Bombay into two hostile parties. It was the well-known case as to the rights of female inheritance among the Khojáhs, called Sarjun Mir-Ali's case, in which Sir Erskine Perry in A.D. 1847 pronounced a learned judgment, founded on the evidence of caste-usage and custom, against the rights of Khojá females to inherit according to the rules of Muhammadan law. The Great Khojá Case of 1866.

³ Sir Joseph Arnould, on whose judgment in the great Khojá case of A.D. 1866 much of the above contrast is based, thus sums the differences: In a word, agreeing in reverencing Muhammad as the Prophet and the Kuraán as the word of Alláh, the Sunnis and Shiáhs agree in little else except in hating each other with the bitterest hatred. (The Great Khojá Case.) The Shiáh calls the Sunni a *Násibi* and a *Khárijí*, a usurper and an outgoer. The Sunni retorts by calling the Shiáh a *Ráfízi* or rejecter. Sir Richard Burton (*Alf Lailah wa Lailah*, IV. 44 note 1) says: The Shiáhs have no ground to feel offended at the word *Ráfízi* being applied to them as the name was taken from their own saying *Inna rafadna hum*. Verily we have rejected or renounced them, that is the first three Khalífahs.

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[Bombay

48

GUJARAT POPULATION.

Chapter II.
Subdivisions.HINDU
CONVERTS.
TRADEES.
Khoja's.
Religion.

Muhammad Habib, the son of Jaâfar Musaddik, who claimed descent from Ismâil, the seventh and according to the Ismâiliâs the last of the revealed Imâms. Muhammad, the son of Ismâil and his son Jaâfar Musaddik and his son Muhammad Habib are called by the Ismâiliâs their *Makrûm* or Concealed Imâms in contradistinction to Obeidullah the asserter of the rights of the family of Ismâil to the Khilâfah, a Revealed Imâm. On the establishment of the Fâtimate dynasty in Africa (A.D. 910) the Ismâilia doctrines were first publicly taught at Mahdia, a city founded by Obeidullâh afterwards surnamed Al Mahdi, and after the conquest of Egypt, by the fourth Fâtimate Al Muizz (A.D. 953-975) at Cairo. Towards the close of the eleventh century (A.D. 1072-1092) the power of the Ismâiliâs was established at Alamût in Persia by Hasan Sabâh. The doctrines of the Ismâiliâs of Persia remained without change till the year A.D. 1163 when the fourth successor of Hasan Sabâh, Âlâ-zikri-his-salâm, abrogated the rule of secrecy and promulgated his doctrines and transferred the Imâmâte from the Fâtimate to himself.¹ From Âlâzikri-his-salâm the Khojâhs derive the succession and descent of their present Imâm Agha Sultân Muhammad Shâh. In order to present the Ismâilia faith in inviting form to the Shakti-worshipping Lohânas the first Ismâilia missionaries made some modification in its doctrines. The Mahdi or unrevealed Imâm of Alamût was preached to the Shaktipanthis as their looked-for tenth incarnation the Niklanki or Stainless Avatâr. The five Pândavas were the first five famous Ismâilia pontiffs. The first Ismâilia missionary Nûr Satgûr (A.D. 1163) was the incarnation of Brahma that appeared on earth next after Buddha. Among the Mâtâpanthis each of the four Yugas or epochs has its preacher or *bhakta*. To the first epoch is assigned as *bhakta* Pralhâdha, to the second Harischandra, and to the third Yudishthira. Instead of the fourth Balibhadra, Pîr Sadr-ud-dîn the third Khojâh missionary added his own name. The four sacrifices² of the four *yugas* were confirmed as were also confirmed the *Ghat Pâth-Mantra* or prayer and ritual of the Shaktipanthis. Instead of Shaktipanth Sadr-ud-dîn adopted the name of *Satpanth* or True Doctrine for his new faith. The Khojâhs repeat the hymns of Sadr-ud-dîn with great devotion and never name him but with extreme reverence. The forms of Khojâh prayer and ritual are laid down in the Book of Pandyâdi Jawân Mardi by Agha Abdus Salâm Shâh one of the Khojâh Imâms. The book is translated into old Hindu Sindhi. Before the time of Pîr Dâdu (about A.D. 1550) the form of worship prescribed to the Khojâhs was daily attendance at the *khânâh* or prayer-lodge and the repetition on a rosary of 99 or 101 beads the names *Pîr-Shâh* or *Shâh Rîr*.³ Pîr Dâdu ordered his followers to pray three times a day like the Shiâhs repeating the above words in their prayer and also repeating the names of all the Imâms down to the present Imâm. The Khojâh prays sitting mentally addressing his prayers to the Imâm for the time. He also makes prostrations at stated intervals. The newmoon, Muharram,

Religious books were changed

Imam Mahdi (avatar of Ali)
is Nishkalanki NarayanNur-Satgur presented
himself as BrahmaSee how Bhakt Prahlad &
others story is corrupted

Ghat-Pat ritual is followed

"Shaktipanth" is renamed
to "Satpanth", by Pîr
Sadrudin¹ Von Hammer's Assassins, 20-109.² The Balidhâns, the first Yuga sacrifice being the elephant, the second the horse, the third the cow, the fourth the goat. Khojâh Vartant, 195.³ *Shûh*, literally King, allegorically means God and Pîr the Prophet. Khojâh Vratant, 239-40.

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Gazetteer.]

Ramazan Prayers are recited

MUSALMANS.

49

and Ramazan prayers are repeated in the Jamá-ât Khánah with the Pir as Leader. While the prayer reciters are assembling a man stands at the chief entrance to the Jamá-ât Khánah. He demands the Khojáh shibboleth or watchword of every person seeking admission. The newcomer says: Hai Zindah Oh thou living one, and the Janitor answers Káyámpáya I have found him alive and true.¹ The Khojáh's three daily prayers are: Morning prayer *Subo-ji nimáz* between 4 and 5 A.M.; evening prayer *Maghrib* or *Sámanji nimáz* at dusk; and night prayer *Isáji nimáz* between 8 and 9 P.M. generally at home. Next to prayer the most important act of devotion is the counting of the names of the *pirs* on a rosary of 101 beads made of Karbálá clay. Third in importance is the Khojáh sacrament the *Ghat páth* or Heart-prayer. Except on holidays Saturdays and Mondays, when in Bombay the Imám presides, the sacrament is held after the morning prayers at the chief Jamá-ât Khánah by the Jamá-ât officers. Karbálá clay is dissolved in a large bowl of water, and as each of the congregation rises to leave the lodge he goes to the person presiding lays before him from 2 annas to 2 rupees and kisses his hand. He receives a small cup of the sacramental water which he drinks and retires.

Besides the *Dassondh* or tithe and the *Petondh*, a smaller contribution, the Khojáh has to pay his Imám about sixteen minor contributions varying from $\frac{1}{4}$ -5 annas to Rs. 1000.² These he pays as the *zakát* or purification ordered by the Kuráan. Besides these when pressed for money the Imám sends round the *jholi* or wallet demanding an extraordinary levy of the tenth or fifth part of the whole of a Khojáh's possessions. This is called the *Bakkas* a corruption of *bakhshish* or voluntary gift. Though it once caused the defection of a large number from the community the Khojáhs have more than once cheerfully paid the Bakkas. The date of its last payment was A.D. 1839-40.³ The *Dassondh* is levied on each newmoon day of every month, each Khojáh dropping into a cloth bag kept in the Jamá-ât Khánah for the purpose as much as he is inclined to pay generally the tenth part of his monthly earnings. The *Kánga* is the contribution due for the initiation of a Khojáh child. It is paid by the parents at any time after the child has reached the age of four to twelve. This is the Khojáh substitute for the *Bismillah* ceremony of the Regular Musalmáns.

Besides the *Ramazan* and the *Bakr Íds*, two holidays which they

Chapter II.
Subdivisions.

HINDU
CONVERTS.
TRADERS.
Khojáhs.
Religion.

See how people greet each other. Even today we find this system followed amongst "Pirana Satpanthis"

See how "Paval" is made

Taxes.

Holidays.

¹ It is said that Pír Kabír-ud-dín, the fourth Ismáíli missionary (A.D. 1448) in one of his visits to the Imám at Deilam, was addressed by the Imám as *Hai zindah!* Oh living one. In reply the Pír said *Káyámpáya* I have found him alive (meaning himself). These words repeated in a Khojáh's devotions possess a merit equal to the gift of a horse in charity. Khojáh Vratánt, 212.

² The Khojáh Vratánt at page 244 gives the names of some of the chief dues as: 1 *Sarshúr*, 2 *Lekho*, 3 *Chokho*, 4 *Chopdo*, 5 *Samar-chhánto*, 6 *Marnu-parná*, 7 *Chándránú-piránú*, 8 *Bhaki-bhuki*, 9 *Darya Bakas*, 10 *Chhatti-mándú*, 11 *Gulful*, 12 *Phoda-phodi*, 13 *Matta-salamati*, 14 *Mohur*, 15 *Salamaji*, 16 *Kango*. The *Dassondh* and *Petondh* though large dues are not regularly paid. Many Khojáhs do not pay them at all. Mr. Háshimbháí Núr Muhammád.

³ Sir Joseph Arnould's Judgment in the Great Khojáh Case of 1866 page 11.

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[Bombay

66

GUJARAT POPULATION.

Chapter II.
Subdivisions.HINDU
CONVERTS.
LANDHOLDERS.
Makwa'na's.

Maliks.

Matia
Kanbis.

have regular features and large black eyes. To look at both men and

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See Below

Matia Kanbis are people from
Kanbi community who follow
Satpanth "Mat".

In English "Mat" means
"Opinion" and in case
"belief"

Leva Kanbi caste was the first
group to largely embrace
Pirana Satpanth, the religion
professed by Imam Shah and
his son, Nur Muhammad Shah

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their marriage and other customs they do not differ from other
converted Rajpúts.¹

Matia³ Kanbis, Believers, are found in Kaira and in twenty-
two villages of north Surat, between the Ambika and Tápti rivers.
By descent Hindus of the Leva Kanbi caste, they are followers of
Imám Sháh, the saint of Pirána near Ahmedábád, who, about the
middle of the fifteenth century, meeting them on their way to Banáras,³
worked such wonders that they took him to be their spiritual guide.
They also believe in Sindhsáh, probably Núr Satágur, the first Isma'li
missionary to India (A.D. 1237), whose shrine is at Navsári in Surat,
and in a Pirzáda of Burhánpur. In describing⁴ the revolt of the
Broach Matías⁵ in A.D. 1691 the Mirát-i-Ahmedi says: The **Momnás**

¹ See Rajpúts page 62.

² The origin of the word Matia is doubtful. According to one story they are so called because they belong to the monastery *math* at Pirána; according to another the word comes from *mat* opinion, perhaps the believing Kanbis. Colonel Walker's derivation of Molesalam from *Mutl-ul-Islam* Submissive to Islám, seems to explain the word Matia and not the word Molesalam (Below page 68).

³ Details given under Momnás.

⁴ Persian Text, I. 338.

⁵ The Mirat-i-Ahmedi calls them Mêtás or Matías. Persian Text, I. 338.

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Gazetteer.]

MUSALMANS.

67

of Ahmedábád and the Khojáhs of Sorath are offshoots of the main Nazárian stock. The Matíás are a tribe who inhabit also the districts of Khándesh and Baglána and engage themselves in agricultural pursuits. Those living in the Súba of Ahmedábád (Gujaráat) are called Momnás and those who live in Sorath are called Khojáhs. Being converted by Sayad Imám-ud-dín they belong to a number of Hindu classes who entered Islám under his guidance. They have such faith in their religious teachers that they give a tenth part of whatever their yearly earnings may be to their spiritual guide. They carry this rule to so extreme an extent that if any of them has ten children he is bound either to present one of his children to the Sayad or to fix and pay the Sayad a money value or ransom for the child. Their large revenues derived from their followers enable the saints to enjoy a high degree of ease and splendour. So entirely do the saints look upon their Muríds (spiritual followers) as a source of revenue that the Sayads when marrying their daughters give away a number of their followers to them as part of their dower. Some Momnás remain members of their caste being Hindus in everything but religion. When Sayad Sháhji one of the descendants of Imám-ud-dín (A.D. 1691) succeeded his father in the spiritual headship of the Matíás so many thousands of his followers presented themselves at his place of residence, Karamthah near Ahmedábád, asking to be admitted to his presence that he could hardly find a moment of privacy and sometimes used to stretch out his foot from behind the curtain. The belief of his followers was so sincere that they used to consider even this act of their *Pir* a great condescension and used to kiss the saint's foot and place their offerings of money near it and retire satisfied and happy.¹ In the days of Hazrat Khuld Makáni (Aurangzib A.D. 1658-1707) much attention began to be given to the Muhammadan Law and to the rooting out of dissent. Most men adopted very strait religious views to become popular with the emperor and accused the Matíás and their spiritual guide of being Ráfizis (Shiáhs). A few of the accused were thrown into prison. Some one reported to the emperor an account of Sayad Sháhji and his religion and ways. Aurangzib ordered an enquiry to be held and the spiritual guide was ordered to present himself before the Kázi at Ahmedábád. Being unwilling to attend Sayad Sháhji took poison and died. This inflamed the anger of his followers and to revenge his death a large number of Matíás crossed the Narbada and took Bharúch killing the Faujdár. They were destroyed by Mubáriz Bábi and Nazarali Khán the lieutenants of Shujaát Khán the viceroy of Gujaráat, but not until they had made a most gallant stand willingly preferring death to defeat and captivity. Neither in food nor in dress do they differ from Hindus. All are cultivators, the same in character and condition as other Leva Kanb's. They call Bráhmans to all their chief ceremonies, and except that the Pírána saint is their spiritual guide, that they help to support and go to visit his tomb, and that they bury their

¹ Blind belief in the spiritual guide is one of the necessary conditions of the Súfi religion, one of the doctrines of which is *Piri mál khas ast itikadi mál bas ast Our* saint is straw, our belief is everything.

² Letter of 12th Feb 1805 in Bom. Gov. Pol. Rec. 45 of 1805.

People near Faizpur (which is in Khandesh) who follow Imam Shah are largely Leva Patidar

Chapter II. Subdivisions.

HINDU
CONVERTS
LANDHOLDERS.
Matia
Kanbis.

Imam Shah converted Hindus to Muslims

The followers of Pirana Satpanth are looked upon as source of revenue

Momnas (followers of Imam Shah, see ahead) remain in their Hindu castes, without changing their Muslim religion.

"Outward" appearance is of like Hindus. They follow Hindu customs, but at the same time bury their dead. This is an example of use of TAQIYYA

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[Bombay

68

GUJARAT POPULATION.

Chapter II.
Subdivisions.HINDU
CONVERTS.
LANDHOLDERS.
Molesala'ns.

dead, their customs are Hindu. Their peculiar views have separated them from other Kanbis, and as they marry only among themselves they form a distinct body.

Molesala'ns, found chiefly in Broach and in the Rewa Kántha, are half-converts. They are said to have been the reign of the British (1805), and applied to the passive rites well known as 'Mast' of an old days of conversion of the Islám. his conversion explained were a class of the m and K conversion the s likely. Mo Maul and s away priest a Sh the l. But poor out of wound a rol Mus drink.

Parma'ns.

P their conversion to Islám but they are referred to as having been already Islámised in A.D. 1317 when Mubarak Sháh formed his disreputable

¹ See Ibní Khallikán (Wafíát-ul-Aayán) Arab. Text 37, where in the biographical sketch of Al Isbaháni, the famous Hafiz or Kuráñ reciter and historian, the author says that Al Isbaháni's first ancestor who became a convert to Islám was one Milrán who joined Islám as a *Maula* of Abdullah son of Muááwiyah.

² Rás Mála, I. 343.

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[Bombay

76

GUJARAT POPULATION.

Chapter II.
Subdivisions.HINDU
CONVERTS.
CRAFTSMEN.
Mania's.

are fair and goodlooking. The home tongue of some is Gujaráti and to others Kachhi. The men wear a large loose turban, a coat, and a waist-cloth, or very loose trousers of striped cotton cloth. The women in north Gujarát and Káthiáwar dress like Hindus, generally wearing a black robe to set off their fair skins. They make bracelets and other ivory articles. The women do house work. The men are quiet hardworking and thrifty. They are well-to-do and able to save. Sunnis in religion, some know the Kuraán and are careful to say their prayers. They have no spiritual guide, but reverence Sháh Alam the well-known Ahmedábád saint. Like the Ghánchis, the women sing wedding songs, and at deaths beat the breast and wail. They marry only among themselves, and form a separate union with a headman. Few teach their children Gujaráti and none English. Some of the Gujarát Maniárs have risen to great wealth in the ivory trade in Bombay.

Momna's.

Momna's, properly *Momins* Believers, are found in considerable numbers all over Gujarat. They are the descendants of Hindus of many castes, converted¹ to the Shiáh form of faith by different members of the family of Ismáília Sayads, of whom Imámsháh (A.D. 1449) of Pirána² is the most distinguished. Though from their head-quarters known as Rádhānpuri Dhāndhári or Pálanpuri, and from their more immediate religious guides known as Masháikhsháhi Núrsháhi and Mahmúdsháh, all are Imámsháhi Musalmáns. With the Matías of Khándesh, the Gujarát Momnás, about the close of the seventeenth century (A.D. 1691), rose in revolt, taking, and for some time holding the city of Broach.³ The men are short, rather stout, fair, and well-featured. Most of them shave the head and wear the beard; but the Ahmedábád sect spare the Hindu topknot, and shave the face except the upper lip. The women are well-made and fair with regular features. The men of the Ahmedábád sect wear the Vánia turban and in every part of their dress copy the Hindus. Other men wear a three-cornered Muhammadan turban and coat, and either the Hindu waistcloth or trousers so loose as to give them the name of *ghágharia* or petticoated Bohorás.⁴ The women, except a few in Surat, dress like Hindus. Almost all eat flesh, but for fear of offending the Hindus, whose wishes their position as weavers forces them to humour, they do not use it at their public dinners. The men are silk and cotton weavers,

Momnas are Hindus converted to Shia Islam by Imam Shah of Pirana and his family Saiyeds

They dress like Hindus

Story behind how Imam Shah converted Hindus

¹ Of their conversion two stories are told, one, that Imám Sháh by bringing rain after two seasons of scarcity, converted a large body of Hindu cultivators. The other that a band of pilgrims were passing Pirána on their way to Banáras. Imám Sháh offered to take them there. They agreed and in a trice were in the holy city. They paid their vows, bathed in the Ganges, and awoke to find themselves in Pirána.

² Pirána is ten miles south-east of Ahmedábád. Details of the Pirána tombs are given in the Ahmedábád Statistical Account under Pirána. There are five chief tombs: Imámsháh's, worshipped it is said chiefly by Hindus; Bála Muhammad's, worshipped by the Shaikhs or Shaikhidás; Surábhái's, worshipped by Rabáris and other Hindus; Bákar Ali's, worshipped chiefly by Hindus; and the tomb of Núrsháh the direct head of the Núrsháhi Momnás. Masháikh, who gives his name to the Masháikhsháhi Momnás is buried at Ahmedábád, and the tomb of the leader of the Mahmúdsháhis is at Bhadiád near Dholera.

³ Watson's Gujarat History, 82.
⁴ For other cases of the general use of Bohora see Above page 24.

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Gazetteer.]

MUSALMÁNS.

77

Chapter II.
Subdivisions.HINDU
CONVERTS.
CRAFTSMEN.
MOMNÁ'S.

dyers, cloth-dealers, and husbandmen. In Kaira and other parts of north Gujarát many of the weavers are said to have once been husbandmen. The women weave and prepare thread. Not over-honest or truthful they are hardworking, sober, tidy, and almost niggardly in their thrift. The women appear in public. The Momnás are Shiáhs in faith. Except the Ahmedábád sect, they read Kutb-ud-dín's Gujaráti Kuraán, and as a prayer repeat their saint's name. The Ahmedábád sect, instead of the Kuraán, read Imámsháh's book of religious rules and some of them are said stealthily to worship Hindu gods. Many Momnás who are Shiáhs at heart profess to be Sunnis. But there would seem to be in Surat a small body of Momnás who really belong to the orthodox faith. These have lately separated though they still intermarry with their Shiáh connections. All practise circumcision and bury the dead. In other matters the customs of the Ahmedábád sect differ considerably from those of regular Muslims. Hindu names are common in north Gujarát though rare in the south, and while with ordinary Momnás marriages take place according to the Musalmán rules, the Ahmedábád sect, in addition to the Musalmán marriage, call in a Bráhmañ and go through the Hindu ceremony.¹ In north Gujarát, among all Momnás marriage takes place at a very early age, sometimes before the children are weaned, and they follow the Hindu practice of holding a high festival when the bride comes of age and goes to live with her husband. At deaths, like Hindus, the women wail and beat the breast. Except the Ahmedábád sect, all Momnás intermarry, the Kázi of ordinary Musalmáns performing the ceremony. Each settlement has its union, headman, and code of rules which are generally well kept. Among Pálanpur Momnás serious disputes are referred to the spiritual guide at Pálanpur, to whom every adult pays a yearly tax of Rs. 1½. They teach their children Gujaráti and some in Surat English. None of them have risen to any high position.

Momnas are Shia Muslims

It is clear. In those days every body practiced Circumcision ie., "Sunnat" in Gujarati

They follow Hindu practice

Mu'ta'nis and Mu'ta'ni Mochis. Shoemakers from Multán, India, who came to Gujarat in the 15th century (see p. 513). They are petty traders and are in the lowest ranks of the community. They speak Hindustani. The men dress like middle-class Musalmáns, the

Mu'ta'nis
and Mu'ta'ni
Mochis.

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¹ Among Mahi Kántha and Parántij Momnás the practise noticed by Mr. Melvill in 1827 (Bom. Gov. Sel. X. 9) of having a marriage ceremony performed by a Bráhmañ is still kept. The Ahmedábád sect intermarry with the Parántij Momnás, and when such has been the custom in the bride's family the Hindu marriage is performed.

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